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## THE VERBAL PREFIXES AND INFIXES IN SUMERIAN

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M. Thureau-Dangin, in *ZA*, XX, 380–404: “Sur les préfixes du verbe sumérien,” was the first scholar to indicate the real force of the Sumerian verbal prefixes, which work has been most instructively supplemented by Arno Poebel, *ZA*, XXI, 218–30.

The present writer, following the same lines, now presents a brief study of the more usual verbal prefixes and infixes in Sumerian, which in some respects, notably in the theory of tones herein set forth, differs from, and, in other respects, supplements still farther the work of the above-mentioned scholars.

It seems evident that the consonantal elements, of which not only the verbal prefixes, infixes, and suffixes consist, but which are also seen in the nominal suffixes, have, generally speaking, the following more or less invariable functions. For examples the reader will refer in the glossary given below to the words beginning with the respective consonants.

### TABLE OF CONSONANTAL ELEMENTS

B = near object and near demonstrative.

D = partitive; locative; means.

G = (a) precative; (b) =  $\widehat{N}G = N$ .

X = precative.

L = (a) N; (b) = Semitic loan-form la.

M = relative and relating.

N = remote object and dative.

R = (a) motion, direction; (b) = z of 2 p.

Š = motion, direction; location.

T = location ‘in or out of.’

Z = 2 p.

So far as the vowels are concerned, two principles seem to be involved; viz., (a) inherent sense in the vowels: A and U = direction, purpose, means; E and I = finality of action; and (b) vowel harmony, where, for example, AB = IB, II, which is not to be con-

founded with the inherent sense = finality of action, seen in IB, I. Thus also AN = IN, II, but not IN, I. Such an apparent condition seems to necessitate the theory that Sumerian, or at least Old Sumerian, must have had a tonic system of pronouncing the grammatical elements similar to that seen in modern YóruBa (*MSL*, I, p. xxi.).<sup>1</sup>

The following tabulation may be made of the more usual noun-suffixes:

- MU 'my;' 1 p. only.
- MU = relative suffix for all three persons, differing in tone from -MU (so already *MSL*, I, p. xxi).
- ZU (dial. -ZA) 'thy.'
- BA 'to, with respect to his' (directive; referring to nearer subject or object).
- BI 'his,' referring to nearer subject or object, as in *HT*, 76. 9, like the Swedish *sin, sitt*.
- BIR = dative of -BI, with postpositive -R = -RA.
- NA 'to his,' referring to indirect remote subject or object.
- NI 'his,' referring to remote subject or object with idea 'there,' as *HT*, 76. 1.
- GE = genitive particle.
- RA = dative particle 'unto, to.'
- DA = ablative 'by means of, through.'
- TA = locative 'in or out of.'
- ŠU, -ŠI = directive 'unto;' motion toward.

It will be evident that the linguistic character of Sumerian is now demonstrated beyond a doubt, as phenomena so marked as those just described would be unthinkable in an artificial jargon or cryptography. The future task of Sumerologists must now be to endeavor to tabulate every verbal form in the inscriptions with full context, in order to correct or verify the results in the directions indicated by Thureau-Dangin, who has undoubtedly paved the way toward a proper understanding of the Sumerian verb in all its ramifications. It is, of course, clear that the system, as it exists in the Sumerian literature as a whole, has not yet been satisfactorily worked out.

<sup>1</sup> J. D. Prince, *Materials for a Sumerian Lexicon*, Vols. I, II, III. Berlin: J. C. Hinrichs'sche Buchhandlung, 1905-7.

## GLOSSARY

A=direction, means='I, etc., thither or by means of' + verb root. IV. 23, nr. 3, 13/4: KI-EL-LA-TA A-RA-AN-ŠUB (RU)=(i)-na ašri êlli addiki 'in a pure place I laid it for thee;' '*habe es Dir hingelegt*;' RAN, q. v.,='it for thee.' HT, 123, rev. 1: GUN-MU ŠU-À (ID)-LAL-BI-NE U-KI A-RA-AB-TAG-TAG=bêltum qatâ kasâma aptašilki 'O Lady, my hands are bound; yet do I worship thee'=direction, inclination (also IV. 10, 7b). II. 16, 46e: A-KABAR-KABAR-NE=iṭṭibû 'they attacked' (direction or duration); also II. 39, 63c: KABAR-KABAR-RI=ṭibû 'attack.' See also s. v. U-, the harmonic equivalent to A-.

AB=BA=continued imperfect action; a common prefix=A+the near object -B. IV. 14, 11b: AB-GÀ-GÀ=tašakkan; *ibid.* 15b: AB-GÀ-GÀ=tašâma 'thou hast established and dost establish.' See s. v. the harmonic equivalent IB-, II.

A-BA=mannu 'who?' occurs *passim* and seems to contain the directive idea A+BA, the near demonstrative. See s. v. BA-.

A-BA=precative prefix XA BA, q. v. HT, 98, 49: A-BA-NI-IN-GUB (DU)=lizziz 'may he stand.'

A-BA='in order to'=means, with continued action. V. 62, 39a: KALAM (UN) BIR-BIR-RA A-BA-AB-UL-UL=ana puxxur niše šapxâti 'in order to collect the scattered people.' Here A=means.

AL=AN in force; A+L=the remote object -N. For interchange of *l* and *n* see s. v. NU-. HT, 126, rev. 39: I-DE-ŠÛ (KU) AL-GIM . . . ina maxri allakma 'I go forward.' Here A probably=direction, and -L (-N)='toward it.' V. 52, 44b: MA-RA-TA MA-MA-AL, postpositive conjugation=iâti minû išsakna 'what can befall me.' IV. 17, 45a: ZA-E AL-GIN (DU)-NU-NA-AŠ=atta ina alâkika 'when thou goest.'

AN=AL, the directive prefix+the remote object -N. II. 8, 30a: GU-(KA)-MU MU-LU-DA AN-DA-AB-DI-E=pija itti amelûti iššananni 'my voice (mouth) competes for me with mankind.' Here again AN seems to have directive force, denoting the action of the stem 'compete,' which applies most closely with the infix -DAB-='with them' (DA+near obj. -B), referring pleonastically to amelûti. II. 16, 18e: ŠA(U) BIL AN-DA-AB-UŠ-E=u iṣâtû tušaxxazašu 'and thou shalt cause fire to seize it (or him),' a similar construction. II. 16, 30b: DUG(XI)-MU AN-TA-TUM(DU)-TUM-MU=allakâ birkâ 'my knees go down' ('thither'=-TA-, q. v.). The harmonic equivalent of AN- is IN-, II, q. v.

BA-=the near demonstrative B+the directive vowel A; hence, is the sign of the continued imperfect: 'he had it and still has it' (ZA, XX, 402; XXI, 220). BA- is used with verbs indicating 'take' and may also have an imperative, intransitive and reflexive force (ZA, XXI, 224). That it can denote an undefined continued action is seen by its use with the infinitive. II. 15, 41c: BA-NI-A-TA=ina našâxi; IV. 12, 15: BA-DUG(XI)-GA-EŠ=ṭâba; IV. 16, 21b: BA-NA=nadî, etc.

BAB, I = BA + the near obj. -B. V. 20, 37c: BA-AB-TUM = ublam 'do thou bring it' = -B: 'be bringing it.'

-BAB-, II, is the reduplication of the near obj. B. IV. 30, rev. 18: NAM-BA-AB-BI-EN = taqabbi 'thou shalt say' ('it' = BA + -B). It occurs thus very frequently as an infix.

BAN, I = BA + the remote obj. -N. IV. 19, 35b: BA-AN-MAR = ittaškan, where the objective -N gives the verb a reflexive force. HT, 121, obv. 6: BA-AN-MAR = šupuk 'heap it (-N) up,' with imperative continued action.

BAN, II = BA + the negative -N = NU. IV. 10, 60a: λ(ID)-E-MU BA-AN-TE-NI = itātēia ul idxû 'unto my side they approached not.' The combination BA-NU occurs IV. 27, 8a: BA-NU-SUG(D)-GA-MU = ul irišu.

-DA-: a locative, partitive, and durative infix; also with sense itti 'with.' IV. 7, 12a: BAR-šû(KU) BA-DA-GUB(DU) = ina axāti ittaziz 'she stood aside;' lit. 'to one side she stood there' = DA. This usage is quite common. IV. 17, 38a: šA-RA-DA-GUB(DU) = izzazka 'he stands by thee.' The partitive -DA- occurs more frequently in the combination -DAB-, q. v. The infix -DA- in the sense itti 'with' is seen IV. 23, 53a: šA(Ū) ZA-E MAX-ME-EN A-BA-GĪ-A-DA-DI = bēlum atta ġirat; mannu išannanka 'O lord, thou art exalted; who can rival thee' = 'compete with thee;' DA = itti 'with.' In Sumerian, the idea 'thee' is not expressed. II. 8, 29ab: KA-MU MU-LU-DA AN-DA-AB-DI-E = piġa itti amelûti iššan-anni 'my voice (mouth) vieth with men.' Here -DA- + the near obj. -B simply repeats the -DA of MU-LU-DA 'with men.'

DAB = DA + the near obj. -B. IV. 9, 9b: ZA-E-E-NE ÆM-ZU A-BA-MU-UN-ZU-A A-BA-MU-UN-DA-AB-DI-E = kātu amâtka mannu ilammad; mannu išanan 'thy word who can learn it; who can vie with it?' Here DA + B = 'with it,' repeating amâtka. DAB can also mean 'unto it.' IV. 13, 44a: ZU-A-ZU E-DA XE-EN-DA-AB-GĪ-GĪ = mûduka ana mê litirka 'may thy wise one turn for thee unto the waters,' where the idea of -DA in E-DA is repeated by -DAB- 'unto it (them).' A careful distinction must be made between -DA- and -TA-, q. v.

DAN = DA + the remote obj. -N. HT, 82, ii. 1b: GA-BA-DA-AN-KÛ = lukul 'may I eat out of it;' GA-BA-DA-AN-NAK = lušti 'may I drink out of it.' Here the partitive locative DA is combined with the remote obj. -N. The partitive DA is seen in II. 19, 15, 17a: A-A-ZU λ(ID) NAM-UR-SAG-GA-ZU = KU(?) -MU(šA) -BA XA-DA-AN-BA-E = abaka ana idi qarradûtika qîšta liqîška 'may thy father give thee the gift unto thy warlike hand.' Here -DAN- seems to be partitive = 'give of it': DA + N.

E- as a prefix denotes final past action and has as its harmonic equivalent I-, q. v. See ZA, XXI, 219. II. 19, 53b: λ(ID) -ZI-DA-MU DINGIR XI-UR-MU MU-E-DA-GAL-LA-A = ina innia il XI-UR-MU našâku 'on my right hand I have exalted the god XI-UR-MU. HT. 60, col. iv. 13: GI(š) -E-DIB(LU) = ġabat 'seize it' (see s. v. GIš). IV. 28, 11a: ZI-DU MU-E-ZU AG(šA) -NE-šUB(RU) MU-E-ZU = kina tîdi ragga tîdi 'thou hast known

righteousness; thou hast known evil.' IV. 20, nr. 2, obv. 3-4: GIŠ SI-GAR AZAG-AN-NA-GE(KIT) NAM-TA-E-GAL=šigar šamê ellûti taptî 'thou hast opened the threshold of the shining heavens.' Here NAM- is a positive prefix (see *s. v.* NAM-); TA = 'in, within,' and E gives the idea of finality as it does in most cases, whether it appears as a prefix or an infix.

GA, I; precativ and conditional prefix; g, being cognate with cohortative x. HT, 37, 15 ff.: GA-BA-DA-AN-KÛ=lûkul 'may I eat of it.' II. 16, 42-44e: GA-NE-IB-GAR=luškun 'may I do it'=NIB. Also II. 16, 53a: GA-GAR=luškun 'may I do (it).' For the conditional force of GA-, see just below *s. v.* GAN-. The harmonic equivalent of GA- is GI(š)-, *q. v.*

-GA, II. For the infix -GA- = NGA = NA, see *s. v.* ŠIN-.

GAN, I = GA + the remote obj. -N. II. 16, 53-55: GA-GAR MU-DA-AN-KAR GA-AN-DIRIG-GA A-BA MU-BA-AN-SIM=luškun ekkimuluttirma mannu inamdin 'if I do evil (and) if I increase it, who will pay thee for it,' RAN = 'thee for it.' IV. 21, 24-25b: ŠA(LIB)-AZAG-BI GA-AN-KU=libbašu êllim luni x 'let me pacify his pure heart.'

-GAN-, II, seems to be a dialectic form of the infix -NIN- = NĠAN. Cf. HT, 119, obv. 18-19: IN-GA-AN-ZU=iltamad, reflexive; lit. 'he learns it' = GAN = NĠAN = NAN. See also *s. v.* ŠIN.

GIŠ, I, was probably pronounced gī with elimination of the final š, as II. 16, 43e: GI(š)-EN-GA-AN-KU=lûkul 'may I eat it' = -N and repeated in GAN = NAN. In *ibid.*, 45e: GI(š)-EN-GA-NE-IB-GAR=luškun 'may I do it,' the NIB is the infix 'it' and the GI(š)-GA is a double precativ. GI(š)-EN = XEN. The same phenomenon seems to appear in GI(š)-E-DIB(LU)=çabat imper. 'seize it,' where GI(š)-E = GE = XE, with precativ force.

GIŠ, II, plainly stands for IZ = the 2 p. as II. 16, 14cd; IZ(GIŠ) GIN-(DU)-NE MU-UN-EL-(LU)=tallik taššâ 'thou didst gō and remove.' Here IZ = the finalizing vowel i + z, the element of the 2 p., as seen in ZA-E.

The intercalated GIŠ construed with TUK = GIŠ-TUK 'have ear, hear,' as V. 24, 38a: GIŠ-NU-TUK=ul išmê 'he heard not,' must not be confused with GIŠ, I and II.

XA = the cohortative element x, cognate with g, + a. Its harmonic equivalent is XU, *q. v.* II. 19, 15a: XA-RA-AN-BA-E=liqiška 'may he give it thee.'

XE = the cohortative element x + the finalizing vowel e 'may he do it definitely and finally.' As a rule, cohortative phrases beginning with XE have this sense. Cf. the common expression XE-PA 'may it or thou be conjured;' HT, 88/89, 20: XE-IM-MA-AN-GABA-A=lû tappaṭṭar 'may thou make it free from sin.' IV. 13, 13/14b: XE-IM-ME-GAL(IK)=liškunka 'may he do it for thee.' These examples seem to substantiate this idea.

XE-EN = XE + the remote object -N, *passim*.

XI appears in my collections only IV. 20, nr. 2, 1/2: DINGIR BABBAR AN-UR-RA XI-I-NI-BU = <sup>11</sup>Šamaš ina išid šamê tappuxamma; in Assyr. 'O Šamaš thou hast shone in the foundations of the heaven,' but XI-I-

NI-BU must be precative with a finalizing *i*. The correct rendering of the Sumerian would seem to be: 'do thou shine' or 'mayst thou shine.'

XU-, I regard as a by-form of XA with vocalic harmonic change, V. 51, 22*b*: DINGIR EN-KI XU-MU-E-DA-XUL-LA = <sup>11</sup>Ea lixdûka 'O Ea may they rejoice for thee,' where the pref. XU- seems to harmonize with the following -MU-. IV. 15, 45*b*: XU-MU-RA-AB-BI = liqbîka 'may he speak it (-B) to thee (-RA-); *ibid.* 47*b*: ŠU-MU-RA-AB-SIM-MU = liddinka 'may he give it thee;' RAB = 'it to thee.'

I-, identical in force with E-, *q. v.* and see ZA, XXI, 219; viz., 'he did it and it is done.' IV. 19, 19*a*: DAM-GIM I-GUB (DU) XUL-LA-XUL-LA BI = kîma atta tazzizzu xadû u rišû (the Assyrt. rendering is rather free) 'as soon as thou takest thy stand, they (the people) exult and rejoice.' Lit., it should be: 'as soon as thou hast taken thy stand (completed action), they exult exceedingly' (= XULLA twice).

IB-, I, = the finalizing vowel + the near obj. -B, as IV. 22, 54/5*a*: IB-AK = êpuš 'he did it (= -B) and it is done' = E-, in this case. II. 8, 53*c*: IB-ZI-GI-EŠ = issuxû 'they tore away; II. 19, 16*a*: IB-TA-AN-ZI = issuxšû 'he removed it (-N) from there (-TA-).

IB-, II. When, however, the stem was reduplicated, the form with IB- could have a present signification, as IB-GÀ -GÀ = išak(kan), IV. 13, 22*a*. II. 40, 32*g*: IB-GÌ-GÌ = ippal, etc. It is probable that in these cases IB- was used harmonically for AB, *q. v.* = the continued perfect. Here a different tone was no doubt used.

IM- = the vowel of finality *i* + the relating element *m*. IV. 6, 45*b*: KI-TA IM-MI-IN-RI = šapliš armêma 'below I placed it (= the thing referred to before = MI + the remote obj. -N); the reference here is to a charm. HT, 127, obv. 35: IM-MI-MIR-(RA) = qadûtu amxûx 'the vessel I filled it.' II. 16, 16*e*: ER (A-ŠI) IM-MA-AN-ŠEŠ-ŠEŠ = tabakka 'thou wast weeping for it' (= MAN). It seems clear that IM- generally has the same force as MU-; i. e., = the relating past, which it obtains by the relating and relative element -M-.

IN, I, = the finalizing vowel *i* + the remote obj. -N. IN has practically the same force as E, I-, *q. v.* II. 11, 41*a*: IN-ZU = ilmad 'he learned it' (-N); *passim*. As an infix -IN- appears IV. 24, nr. 3, 22: KUR-RA NE-IN-SI = mâtum taspun 'the land thou hast finally overthrown it' (-N).

IN, II, may also be used for AN-, denoting the continued past action, just as IB-, II, appears for AB-, IV. 5, 33*a*: IN-GÁ-GÁ-MEŠ = išakkanû 'they (continued to) make or do it.'

LA, an unusual negative prefix, evidently a Sem. loan-form. II. 15, 30*a*: LA BA-AN-ŠI-IN-DU = la imgur 'he did not favor.' Also IV. 15, 1, 3, 33*a*.

MA, I, similar in force to MU- = the relating element *m* + the directive vowel *a*; often in combination with IM. IV. 25, col. iv. rev. 43: IM-MA-RANI-IN-KU = ukannika. V. 50, 9*a*: IM-MA-RA-AB-LAX-GI-EŠ = izzazzûka. See *s. v.* MU, ME-.

MA, II, It is probable that there is also a MA of the 1 p. = MA-E 'I.' See s. v. -MAB- II.

MAB = MA, II, + the near obj. -B. IV. 10, 61: NA-AN-MU-UŠ-TUK-MA-AB = šīmananni 'do thou hearken to it for me;' MA 'for me' + the near obj. -B 'it.' Also HT, 115, rev. 3: ŠA-NE-DU ŠU-TE-MA-AB = liqê unnīni 'accept for me my supplication; MAB = 'it for me.' I am not certain whether MAB may not also be used like MAN-, q. v. as a mere impersonal relative infix.

MAN = the relating element M + the remote obj. -N. HT, 126, col. ii. 20: XE-IM-MA-AN-GABA-A = lû tappaṭṭar 'thou shalt be freed from it' = MAN. II. 16, 16e: ER (A-ŠI) IM-MAN-ŠEŠ-ŠEŠ = tabakka 'thou weepest for it' = MAN. In each case, there is a relative allusion to what has preceded, the MA + N having practically relative force. In a number of passages MAN occurs after IM-.

ME-, equivalent to MA-, MI-, MU-, q. v. See s. v. UMENI-.

MI-, harmonic equivalent to MA-. II. 8, 64c: MI-NI-IN-SE = iddinšu; the relating past MI- = MU- + NIN + root SE = nadānu.

-MIN-, harmonic equivalent of -MAN-. IV. 6, 45 b: IM-MI-IN-RI = armêma 'I placed it,' -MIN- referring like -MAN- to something alluded to before. IV. 20, obv. nr. 25: GIŠ-GAL AN-NA-GE (KIT) GAL (IK) IM-MI-IN-TAK = dalat šamê taptâ 'the door of heaven thou hast opened it' = MIN.

MU- indicates the relating past like MI-, q. v. Thus ZA, XXI, 224. There can be little doubt as indicated above, that M is the consonant used in pointing back to something mentioned previously, either, as is the case with MU-, in verbal narration, or, as is the case with -MAN-, -MIN-, in indicating a verbal object. I associate this verbal MU- with the suffix of the 1 p. = MA-E 'I;' i. e., where the M refers back to the speaker in direct oration, and I connect it even more closely with the relative MU-suffix discovered and explained by me, MSL, I. XXI, § 3. In this latter case, the relative nature of the M is particularly apparent.

MUN, I, = MU + the remote obj. -N. IV. 9, 5 b: AG-GI-NA AG-SI-DI MU-UN-MA-AL = kittu u mišâri ušabšâ '(thy word) justice and right it has caused them to be.' Here the object supplementary to kittu u mišâri is the -N in MUN.

MUN, II, = the relating MU + the negative element N = NU. IV. 23, 3c: BA-RA-MU-UN-GI = la taniamma. This negative MUN was perhaps pronounced on a different tone from that used for MUN, I.

MU-NI-KA = qibišumma = 'tell (it) to him.' Here the MU- contains the idea of relation or resumption and the infix -NI- is the dative 'to him.' See s. v. UMENI, UMUNNI.

-NA- infix, either with dative force owing to the directive vowel A, or the remote object; see especially s. v. -ŠIN.

-NAB- is apparently a combination of the remote and near objects; i. e., of N and B, and, like its harmonic counterpart NIB-, q. v., apparently indi-



cates the object without specification of its nearness or remoteness. IV. 10, 1b: I-DIB (LU) MU-UN-NA-AB-BI = qubê aqabbi 'the saying I say it;' perhaps NAB- here = 'it (-B) to him' (-NA).

NAM-, I, is generally a negative = N of negation + the relating element M. Cf. IV. 10, 3b: NA-AM-MU-UN-GABA = ul anaṭal. IV. 13, 26b: DA-DA-A-TA NAM-BA-DA-AB-LAL-E = itti ašṭûti la attada. Here NAM is plainly negative, while DAB repeats itti 'with them.'

NAM, II, is not negative, as IV. 20, nr. 2, obv. 3/4: GIŠ SI-GAR AZAG-AN-NA-GE (KIT) NAM-TA-E-GAL (IK) = šigar šamê ellûti tapti 'thou hast opened the threshold of the shining heavens,' where -TA- indicates the idea within. IV. 16, 39-40a: DINGIR-GAL-GAL-E-NE-GE (KIT) NAM-XA-BA-RA-TAR-RU-DA = ilâni rabûti lirûrušu 'may the great gods curse him.' In these cases, NAM is a combination of the remote demonstrative N + relative M and seems to be a prefix of the same force as BA-. A different tone must have been used for NAM, I, and NAM, II.

-NAN- appears as an infix of the reduplicated remote object, just as BAB-, *q. v.*, is the reduplicated near object. NAN occurs *passim*. HT. 98, 56: DINGIR BABBAR-RA XE-EN-NA-AN-TI = il Šamaš liballiṭsu 'may Šamaš revive him.' In XEN-NAN-TI, NAN with the hard vowel probably is used for differentiation.

NE-, I, according to ZA, XXI, 230, has the same force as E-, *q. v.*, V. 20, nr. 2, 9: DINGIR BABBAR ME-LAM AN-NA KUR-KUR-RA NE-DUL = il Šamaš melamme šamê matâti taktum 'O Šamaš, glory of the heaven, thou hast covered the lands.' IV. 30, 17b: GU (KA) NE-DE = taššima 'thou hast spoken.' See also just below *s. v.* NĒN-. The harmonic equivalent is NI-.

NE-, II, has the same force as BA- or MU-, as IV. 10, 5b: DIM-ME-IR-MU ŠA-LAL-SUD NIGIN-ŠI-IB ŠA-NE-GUB(DU) NE-RA-AB-BI = ilia remni attanaxur unnîni aqabbi 'unto my merciful god I turn me; I make (it to thee) my supplication.' AL,<sup>3</sup> 136, rev. 5: KUR-KUR-RA UR-BI NE-IB-SI-SI-GI ÌR(UB)-RI-MU = šadê iltêniš asappan; tanadatûa 'mightily the mountains I sweep away; (it is) my glory.' The infix -NE- was usually the dative plural.

These two variant forces of NE- no doubt required different tones. Etymologically the pref. NE- seems to be identical with the pronoun NE = annû 'this one,' IV. 25, c. iii. 54/5.

NĒN- as a prefix is quite common. IV. 24, nr. 3, 12/3: XU-LUX-XA MU-LU KUR-RA NE-IN-RI = puluxtaka gallittum mâta unîši tarmê 'with thy terrible fear thou hast overwhelmed land and folk.' Here the literal translation from the Sumerian would be: 'terrible fear land and people it (= NE) has overwhelmed them' (-N), where the remote object is indicated by -N.

-NEŠIN- is apparently a combination of NE + ŠIN, the š element indicating here the remotest object (see *s. v.* ŠIN-). IV. 5, 62a: AN-DA NAM-EN-NA

KIŠ AN-NA-GE(KIT) MU-UN-NE-ŠI-IN-XAL-XAL-LA = itti Anim bēlūt kiššāt šamē izūzsunūti 'by means of Anu, the power of the host of heaven he has divided them' = NEŠIN = 'those things yonder,' 'those there,' referring to 'host of heaven.'

NI- = harmonic equivalent of NE-, 'he did it and it is done.' Note that NI in combination with UMENI is clearly an objective prefix = the remote demonstrative N + finalizing vowel I. The infix -IN- is a frequent direct definite object. In old Sumerian = 'therein' (ZA, XXI, 233).

NI-, moreover occurs with the imperative. IV. 13, 56a: U-EL NI-KÙ-E = akālu ēllu akul 'pure food do thou eat it up,' where NI seems to indicate finality or completeness of action. IV. 22, 36: TUR-MU A-NA NU-NI-ZU = māri minā la tidi 'my son what hast thou not known: See s. v. XI- for another example of finalizing I- vowel.

-NIB-, like its harmonic equivalent -NAB-, *q. v.*, is a combination of the remote and near object and indicates the object without specification. It may sometimes mean 'it (-B) to him' (-NI). It occurs generally associated with the soft vowels: as IV. 17, 45a: BA-NI-IB-SI-DI-E = tuštēšir; IV. 22, nr. 2, 8: SI-NU-MU-NI-IB-DI-E = ul uštēširšu; IV. 22, 54/5a: A-NA IB-AK A-NA-BI NU-UN-ZU A-NA BA-NI-IB-GI-GI = minā ēpuš amēlu šuatu ul idi mini ipaššax, etc. IV. 14, 20a: BA-NI-IB-KUR-RA = lūšēšib. Here the -NIB-, instead of -NAB- was probably used for differentiation.

-NIN-, like its harmonic equivalent -NAN-, *q. v.*, is a reduplicated infix of the remote object and occurs *passim* usually with the soft vowels. V. 50, 47a: BA-NI-IN-SI = inaruš; IV. 24, nr. 3, 6/7: MI-NI-IN-ŠID = tamnū, etc. NIN, however, also appears, doubtless for differentiation with the harder vowels: IV. 8, 26b: BA-NI-IN-KU = ušēšib.

NU = the usual negative. IV. 7, 22a: NU-ZU = ul idi 'he knoweth not.' Used with -N, IV. 11, 39a: NU-UN-TI = ul āšbat, where the second -N seems to be a mere reduplication of the negative. In the same line, we find NU-UL-TI = ul āšibat. See s. v. AN and AL. NU is frequently intercalated.

-RA-, I, with verbs denoting direction or continuity, is evidently the same etymological element as RA = DU 'go.' It is very common with verbs of this class and is not to be confused with -RA- = the ZA element of the 2 p 'thee,' *q. v.* just below. Cf. in the bilingual list, HT, 64, ii. 13: BA-(RA-)BAL = ibbalkit 'he revolted, fell away from;' *ibid.*, i. 17: BA-RA-Ē = uqi 'he went forth.' HT, 98, 42: XA-BA-RA-Ē = liççima 'may he go forth.' IV. 27, 14b: TU-XU AB-LAL-BI-TA BA-RA-AN-DIB(LU)-DIB-BI-NE = summāti ina apātišina ibarrū 'the doves in their nests they go to catch them.' The infix -RA-, I, can also denote duration, as HT, 98, 42: XA-BA-RA-AN-GUB-BA = (ina axāti) lizziz 'may it continue to stand aside.'

-RA-, II, 'for thee, to thee,' a rhotacism for ZA, is also frequent. IV. 25, col. iv, rev. 43: ŠU AZAG-GA-A-NI-TA IM-MA-RA-AN-NI-IN-KA = ina qatašu

ellûti ukannika 'by his shining hands he has established thee.' Thus the Assyrian translation, but in Sumerian lit.: 'by his shining hand he has established it for thee;' RA = 'for thee.' IV. 17, 17a: ŠA(LIB)-ZU TA-KU-GÀ UD-DA ŠA-RA-DA-AN-GUB(DU) = ana nûx libbika ūmišam izzazki 'for thy heart's peace daily he stands at thy side.' Lit. in Sumerian: 'daily he stands for thee with it' = 'thy heart's peace;' DAN = 'with it.'

RAB- = RA, rhotacism for ZA 'thee' + near obj. = -B; 'it, him, her, them for thee.' As a prefix, rare. IV. 7, 26/7/8/9: DINGIR MARDUK A-NA NU-NI-ZU A-NA RA-AB-DAX-E = <sup>11</sup>Marduk minâ la tîdi minâ lûcipka 'O Marduk what dost thou not know; what can I add to thee' (= 'to thy knowledge')? The use of -RAB- as an infix occurs *passim*; as IV. 15, 45b: XU-MU-RA-AB-BI = liqbîka 'may he speak it for or to thee,' repeating the obj. amât šuati 'that word.' IV. 18, nr. 2, rev. 8; 9; 25b: 27; 42a: GA-MU-RA-AB-GU(KA) = lušanni 'may I relate it for thee' = RAB, not expressed in the Assyrian rendering. See s. v. -RIB-.

The RA denoting direction, duration and the RA of the 2 p. were probably uttered on different tones.

-RAN-, I, = the RA of motion + the negative -N. HT, 90, ii. 71: BA-RA-AN-GI-E-NE = â iṭxû 'may they not approach.' IV. 2, 25a: BA-RA-AN-TE-GA-DA BA-RA-AN-GÌ-GÌ-NE = la tedixxi la tunakkar '(against the body of the man, the son of his god) thou shalt not approach hostilely, thou shalt not act hostilely.'

-RAN-, II, = the RA of the 2 p. + the remote obj. -N. IV. 30, 8b: DINGIR A-NUN-NA-GE (KIT)-EN-E KA ŠU-MA-RA-AN-GAL-LI-EŠ = <sup>11</sup>Anunnâki appa ilabbînûka 'the Anunnaki bow down the face unto thee;' RAN 'it to thee.'

-RI- seems to be an harmonic variant of -RA-, q. v. IV. 22, 10b: A ŠU-BA-E-RI-TI = mê liqêma 'do thou take water for thyself;' -RI- = -ZI-, 2 p.

-RIB-, harmonic variant of -RAB-, q. v. = 'it to thee.' V. 51, 24/5b: XE-RI-IB-LAX-GA = linammirka 'may it shine (or be pure) for thee;' RIB = ZIB.

ša-, like its harmonic equivalents ši and šu, q. v., seems to connote the idea location or direction. It is probably etymologically identical with the postpositive -šû(KU) 'unto,' but sometimes 'at, in.' IV. 17, 17a: ŠA(LIB)-ZU TA-KU-GÀ UD-DA ŠA-RA-DA-AN-GUB(DU) = ana nûx libbika ūmišam izzazki (see s. v. -RA-, II). IV. 17, 38a: ŠA-RA-DA-GUB(DU) = izzazka 'he stands there (= -DA) for thee' (= -RA). In both these instances, ša = the locative directive element š + the directive durative vowel a.

ši- = the harmonic equivalent ša, šu, q. v., with similar force. AL<sup>3</sup>, 135, obv. 35: AN-NA ŠI-IM-GUB(DU) = šaqiš allak 'loftily I go (there).' Here ši seems to be the locative directive prefix + IM = MU, q. v. HT, 125, 13: DIM-ME-IR AN-NA MU-UN-ŠI-SI-SI-(GI-EŠ) = ilâni ša šamê ina taxaza iz-

*zaz(ka)* 'the gods of the heaven stand by thee in battle.' Here *-ši-* is locative = 'even unto the battle.'

*šIB* = *ši* + the near obj. -B. IV. 10, 5*b*: *DIM-ME-IR-MU LIL-LAL-SUD NIGIN-NA-AN-ŠI-IB* = *ana iliā remnī attanaskur* 'unto my merciful god I turn myself;' postpositive conjugation. Here *šIB* = 'I there myself' = B near object + *NIGIN* 'turn' + *-NAN* 'it,' repeating 'myself;' viz., 'I there myself turn it,' an excellent example of infixed incorporative repetition. *HT*, 115, rev. 3: *I-DE ZI BAR-MU-UN-ŠI-IB* = *kēniš(=zi) naplisinnima* 'look strongly upon me.' Here *IDE* and *BAR* are the verb 'direct thy glance' = *IDE*; *MU* is probably the relating prefix + the remote object -N, referring to *IDE* 'glance;' *ši* = 'there' + -B, the nearer object; here = 1 p. 'me.'

*šIN* = the locative element *ši* + the remote obj. -N. *AL*<sup>3</sup>, 134, obv. 1: *AN SUD UD-AG(RAM) BIL-GIM SAR-KI-TA ZA-E ŠI-IN-GA-ME-EN-BIL* = *nūr šamē ša kīma iṣātim ina mātīm napxat attīma* 'the light of the heaven which glows like fire in the land art thou' (fem.). Here *ši-* repeats *ZA-E* 'thou there' + -N 'with respect to it,' repeating *ina mātīm*; -GA-, infix here, probably for *ŋGA* = *NA*, the remoter object repeating the -N in *šIN*; *ME EN* in this case = 'thou' + *BIL* (NE) = *napāxu* 'glow.' In IV. 7, 17*a*: *É-A BA-ŠI-IN-TU* = *ana bīta erumma* 'he entered into (-A) the house;' *šIN* 'into it,' repeating *ana bīti*. IV. 17, 40*a*: *EN-E MA-E MU-UN-ŠI-IN-GI-EN* = *bēlum iāti iṣpuranni* 'the lord hath sent me yonder;' *šIN* 'me (-N) there' = *ši*.

*šu*, the harmonic equivalent of *ša*, *ši*, *q. v.* *AL*<sup>3</sup>, 134, obv. 7/8: *ZA-E TAR-ZI-DA ŠU-MI-NI-IB-SAR-SAR* = *kāši sulē kitti ikarrabki* 'as for thee (fem.) he approaches thee in the paths of righteousness.' Here *šu* is plainly directive; *MI* = the relating prefix *MU*; *NIB* = the indeterminate infix, here 'thee;' *SAR-SAR* = the present tense of *karābu* 'approach.'

-TA- = the locative infix, identical with the postpositive -TA. II. 19, 16*a*: *IB-TA-AN-ZI* = *issuxšu* 'he removed it (-N) from there' (-TA-). See also *s. v. UM-*. This -TA- must be carefully distinguished from -DA-, *q. v.* -DA- when locative = 'there;' -TA- always means 'therein' or 'from therein.'

*u-*, the harmonic equivalent of *a-*, like *a-*, seems to denote direction, means. *HT*, 127, 41: *GUN-GIN ŠAB-ŠAB-BA KA U-BA-NI-IN-(DE)* = *bēliku ina qabli ašassima* 'I am the mighty one; in the battle I shout' = direction: 'I shout thither.' *HT*, 120, rev. 31: *U-UM-TAG-GA* = *alappatma* 'I twist, turn' = direction. *HT*, 127, obv. 39: *TAK E-GI-ZAG-GA-KA ZAG-SAL U-BA-NI-IN-DUG(KA)-GA* = *ina igizangē uktanni* 'by means of the igizangē I am established,' or 'confirmed' = means. IV. 19, 52*b*: *MA-E E-RI-ZA U-GUL-AN-MA-MA* = *anāku aradki utnēnki* 'I thy (fem.) servant do worship thee' = direction, inclination.

*um* = *u-* + the relating continuing element -M. V. 50, 1, 3, 5*a*: *UM-TA-É (UD-DU)-NA-ZU-ŠŪ(KU)* = *ina aḡēka* 'when thou goest forth;' lit. in

Sumerian: UM = continued action + TA, locative particle 'from there' + Ê (UD-DU) = aġ ũ + the phonetic complement -N (ÊN was the older form of the root) + ZU, suffix of the 2 p. + the postposition -šû(KU) = ina 'in;' 'when,' here.

UMENI-, a directive combination = U-, *q. v.*, + ME, probably the harmonic counterpart of MA-, *q. v.*, + NI, the remote object. V. 22, 12b: U-ME-NI-SI = 'thou shalt fulfil it' = NI; *ibid.*, 13b: U-ME-NI-RI = ullilma 'purify' (imper.). Perhaps UM- was pronounced ũM in this connection with a soft vowel ũ.

UMUNNI-, the harmonic equivalent of UMENI-, *q. v.* II. 39, 8e: U-MU-UN-NI-KA = qibišumma 'say it to him;' MUN = 'it to him' + NI 'it' repeated. See *s. v.* MUNI-.